7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28



breech cloth around the loins, but this is getting to be an extremely rare sight, and it must be confessed that the ready-made blue overalls of the white laboring man of the West, the colored shirt, a picturesque neckerchief, and gray felt hat with straight brim are quite becoming to the young bucks with their superb, lithe, and supple figures, with somewhat narrow hips. No man wears his hair long any more, but tattooing marks in the face are still seen on men and women of the former generation in the Santa Rosa valley, where ancient customs and beliefs have been preserved longer than anywhere else. In this extensive valley are also found the most important rancherias.

I was glad to have visited these Indians while there was still something of the ancient atmosphere left in the more remote parts of the Papagueria. The fact is that these decided changes in the conditions of the Papago have come about comparatively recently, perhaps during the last thirty or forty years. As Mr. Bandelier, the great authority on the history of the South-west, truly says, the ethnography of Arizona has not changed much since the year 1600. The Apaches by their raids altered tribal relations, but the change that most concerns us here is due to the settling of the country since its annexation by the United States, and in Sonora to the discovery of gold. Though possibly originating in a less arid region, the Papagoes, in relation to their environment, ought to be a no less interesting study than the country itself.

3: Underhill E-5 (1931-1935) 1936
NU28 Papago NU28



The third brother was called Shining Evening and he was a man-woman. His parents suspected it when he was very young because he never wanted to play with boys, always with girls. So they thought they would test him. They built a little enclosure and in it they put a bow and arrow and some basketry materials. They told the boy to go in there and play, and when he was busy they set fire to the enclosure. They thought they would see which things he saved. Out he came, carrying the basketry materials. They tried the same thing again and again after that, and it was always the same. The man-woman was very pleasant, always laughing and talking, and a good worker. She was so strong! She did not get tired grinding corn as I did, so sometimes she did it for me. That was something my husband could never do even though he was kind. It would look too bad for a man to grind corn. I found the man-woman very convenient.

I lived happily with those people and of course we never quarreled. Why should we do that? And strangely, soon after I had been married, I became dangerous again, for the first time since I had been danced. We told the medicine man and he thought, perhaps, I should be danced again and my husband, too. Who knows what danger there had been without our knowing it. So they danced us.

But this time it was different. I did not have to work hard because I had been through all that. I did not even have to sleep in the Little House. I slept in the big house next to my mother-in-law. My husband slept on the other side of the house. Every night we danced, Ah, we danced, we danced. All my life I had wanted to do that. In the daytime I could sleep. Sometimes I slept all day and waked in what we call the red evening to hear the rattle outside the house. Have you heard the rattle when our people come up in the night to dance? Ah, good!

The old people watched me until it was over, and then my husband and I ate the white clay together, and we could touch our heads and have salt in our food and go on as before.

One day my father-in-law said: "Should not our daughter-in-law be tattooed? Her face does not look right, all light, with no black on it." So my mother-in-law tattooed these four marks I have on my chin. I lay on the floor with my head in her lap and she pricked the lines with cactus thorns. Then she rubbed in greasewood soot. It hurts frightfully but if you keep still, the marks come out narrow and clear. If you wiggle they are all blurred. I did not wiggle, but I have seen girls whose chins just look as though black juice had run down them. Mine came out very pretty and, for four days, while they healed, I ate only cactus joints to make them blue.

That fall our people were going over to race with the River People

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28



304 At Anekam most of the middle-aged women and some of the men had their faces tattooed. These facial markings are dark blue in color and not elaborate. Common to both sexes is a thick line under the eyes, passing the outer angle of the eye and continuing parallel to the mouth until it nearly reaches the hair. This is almost becoming, reminding one of the way actors darken the eyelids. Men have besides markings on the forehead, and women, on the chin, have waving parallel lines descending from each corner of the mouth. Tattooing has been discontinued; the marks used to be applied with thorns from the sahuaro, taken from the top of the plant, and the charcoal of greasewood. Its purpose is somewhat doubtful. For men the reasons given were to draw blood from the eye; for women, to avoid getting wrinkles early. Generally women were the operators. After having been tattooed, salt was not eaten for a month.

853 862 A curious case of a woman nursing her two children of different ages came under my observation here. When seated, she had the younger lying on the ground in its primitive cradle with the large detachable shade, while the larger one, a boy of four or five years, was playing about. He would frequently run up to his mother and demand his rights which were never refused. Standing up with a large straw hat on his head he enjoyed the mother's milk usually reserved for children of more tender years. Sometimes children who are able to walk are kept in the cradle.

411 821 The wellnigh universal superstition relating to flint

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

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PAPAGO ETHNOLOGY

a. Medicine man's plumes; length, 60 cms. b. Wooden tweezers used in pulling off certain cactus fruit; length, 58 cms. c. Tattooing marks on woman. d, l. Front (plate, 44 cms.) and back (sheet, 44 cms.) of rawhide shield used in Apache sham battles. e. Wooden spur, attached to one (right) foot; length, 16 cms. f. Wooden implement, found at a tomb; length, 22 cms. g. Hair-brush of fibre; length, 15 cms. h. Door to grass hut; at present made from wheat straw; height, 98 cms. i, j. Bags of rawhide leather, covered by woodpeckers' work in the tabanco; serve as canteens and cups; height of the smaller one, 17 cms. m. Bird, made from yucca root and painted blue; carried upright at the Santa Rosa feast; length of bird, 8 cms.

[Facing p. 110]

17:Castetter & Underhill N.E-5 (1931-1934) 1935
NU28 Papago NU28



252 Cooking was done in a small roofless enclosure out-
412 side. There the woman kept her mealing slab—a rectangu-
415 lar block of granite hacked into shape with another stone. She had a mortar made of a section of cottonwood log, a large porous jar for drinking water, and a few smaller pots for cooking. Most of her utensils were baskets, for this migratory people found pottery a burden. There were large willow baskets for storage, others for winnowing, for parching seeds, and for eating and drinking. Willow baskets, tightly woven and water-tight when wet, took the place of dishes. Some households owned no pottery except the water-jar.

291 Clothing, in the older times, was of skins, the man
302 wearing a breechcloth of buckskin, the woman a buckskin skirt, while those who could trade for cotton had a one-piece, wrap-around cotton skirt. Both sexes wore their hair long but tied it up with a strand of grass while at work. For warmth they often covered their bodies with grease, and on ceremonial occasions added to the grease
[304] red and white paint. Women were tattooed with four lines from mouth to chin, in zigzags, dots, or merely straight lines.

291 The Papagos were a sandal-wearing people. For long journeys they made sandals, first of basketry materials and later of cowhide, but while at home they went barefoot. Occasionally we hear of the rabbit skin blanket which was so long known among their neighbors both of Arizona and California.

142 Papago women, busy with basketry, pottery, and the gathering of wild foods, did little work at agriculture, so the men took care of the fields and did the hunting. They also had to make frequent war expeditions to pursue marauding Apaches who raided their villages to take away crops, women, and later cattle and horses. Men also made trading expeditions to the Pimas and into Mexico. As a
525 means of acquiring wealth in these primitive times gam-
556 bling should not be overlooked, for success in the ancient

17:Castetter & Underhill N.E-5 (1931-1934) 1935
NU28 Papago NU28



binding it with a strip of soapweed *(Yucca glauca)*. The hair was brushed with the combination brush and comb made of a bundle of aloe fibers *(Agave americana)*.

The Papago myths tell of Elder Brother wearing bright feathers, probably macaw *(Ara* sp.), and a Spanish account records:

> At San Xavier del Bac and neighboring rancherias there are many macaws which the Pimas raise because of the beautiful feathers of red and other colors, almost like those of the peacock, which they strip from these birds in the spring for their adornment (27, p. 129).

Both sexes wore necklaces and earrings and hunters particularly made handsome necklaces of deer teeth. Women were tattooed with vertical lines on the chin, a woman specialist doing the work for which she was paid a necklace or a basket of corn. Her piercing instrument was four saguaro needles *(Carnegia gigantea)* tied in a row with a shred of yucca fiber *(Yucca glauca)*. She pinched up the skin between her forefinger and thumb and pierced it, and many patients had crooked lines because they winced. Into the holes she rubbed charcoal from a fire of creosote bush *(Covillea glutinosa)* which leaves a permanent greenish blue color. The ears of both sexes were pierced early in childhood with an ocotillo thorn *(Fouquieria splendens)*.

Paints were made from clay, charcoal, specular iron, and vegetable dyes, and since the upper part of the body was habitually naked it provided plenty of field for design. Vegetable dyes were rather rarely used and then only by women. Red dye was obtained from the root of *Krameria glandulosa* while the pollen of a reed (probably *Arundo donax)* provided a yellow dye. In daily life older men and women did not paint, but smeared deer grease over the body when necessary for warmth, as did hunters and warriors before going on an expedition.

The root of the soapweed *(Yucca glauca)* was dried, pulverized, and mixed with water to form suds for washing the hair.